Crossroads International Church Singapore Dr. Rick Griffith

8 May 2016 Message 16 of 20

NLT 40 Minutes

**How to Judge Others**

Title

***Matthew 7:1-6***

**Topic:** Judging

**Subject:** How should you judge others?

**Complement:** Judge others with fear, humility and wisdom.

**Purpose:** The listeners will judge others properly

**Attribute:** We worship the God who Judges

**Reading:** Matthew 7:1-6

# Introduction

### Interest: People today claim we shouldn’t judge others.

Do not judge.

### Need: But isn’t that making a judgment?

#### When others proclaim that we shouldn’t judge people, aren’t they judging how we judge?

Just love

#### Perhaps the issue isn’t *whether* we judge, but *how* we judge.

#### At least that is what my own judgment says! (By the way, did you notice “don’t” is missing the apostrophe?)

#### You can turn on the radio or surf the net to get an earful of the world’s judgment about judging. Even Mother Teresa said never to judge!

Mother Teresa

#### But we have come here today to hear what *God* says about judging others. After all, he is the final Judge, right?

God is Judge

### Subject: So how should you judge others? What is the way God says to judge people—*if* we should do so!

Subject

Pharisee Individual

### Background: The Pharisees excelled at judging people.

Pharisee Black

#### They judged how far a person could walk on Saturday.

• Walk

#### They judged that a scribe could write only two letters on that day.

• Scribe

#### They judged that a tailor could not have a needle in his cloak on the Sabbath.

• Tailor

#### They judged whether people washed their hands according to the Jewish tradition.

• Hands

#### They were *expert* judges!

#### Like many of the other passages we’ve seen in this series, the Pharisees are prominently in the background even though they aren’t even specifically mentioned in this passage.

Pharisee Group

#### These guys were the religious policemen similar to what we see in Saudi Arabia right now—making sure that others follow the Law when they weren’t actually following it on their own!

### Context: In the Sermon on the Mount, Jesus up to this point has done two major things:

Mount Beatitudes

#### In Matthew 5, Jesus first criticized the Pharisee teaching as merely external and thus missing the real intent of the Law, a law of the heart. Then, starting in chapter 6, he criticizes their teaching.

Teaching v. Practice

#####  At the end of explaining the blessed life and his fulfillment of the Law (5:1-20), he introduced the next section in the rest of chapter 5 by declaring that we need to be more righteous than the Pharisees to be rewarded by God in the kingdom.

5:20

##### They missed it on six issues: murder, adultery, divorce, vows, revenge, and enemies.

6 Basics

#### Beginning in Matthew 6, he tells us that good deeds done only for others will be rewarded only with their admiration.

6:1

Rewards

##### In contrast to the hypocritical teaching of the Pharisees, Jesus gave his own humble teaching that was backed by his life example.

##### In Matthew 6:1–7:6, Jesus addresses six areas of life: giving, prayer, fasting, investing, trust (not worry), and humility (not judging).

6 More Issues

##### Each of these areas shows that the religious leaders did their good works only for public show just like 6:1 warns against.

3 Ways

Object

• 6:1

#### All of these things support the main teaching of the Sermon that shows what life looks like when Jesus is King of our lives.

Jesus is King

#### So the sixth area of Pharisee practice where they messed up was their judging—how they judged others but failed to judge themselves.

Spiritual Police

#### The call to “judge not” is thus a call to the humility needed in order for us to properly see others and properly see ourselves.

### Preview: But how should *we* judge people? Today we’ll see three qualities Jesus said we need when we judge people.

### Objection: But, for some of you, your judgment says that we are *not* *supposed to judge at all*, so how can I be talking today about *how to judge!* Well, hold on and listen to what Jesus says.

### Text: In Matthew 7:1-6 he gives three ways to judge others.

MPI

(The first way to judge others is to…)

# I. Judge with fear: Realize that God will judge you (7:1-2).

MP

[Live with the thought that the Lord will hold you accountable.]

## Don’t pick on weak areas in others when you are even weaker (7:1).

1

### What does it mean to judge others (7:1)? How is judging different from discerning?

Don’t twist Scripture

#### “A final illustration of Pharisaic practices pertains to judging. The Pharisees were then judging Christ and finding Him to be inadequate. He was not offering the kind of kingdom they anticipated or asking for the kind of righteousness they were exhibiting. So they rejected Him. Jesus therefore warned them against hypocritical judging” (Barbieri, “Matthew,” in *BKC*, 2:33).

#### Obviously, we all must show discernment. Why?

##### Some people even tattoo this verse on their bodies, saying, “Judge not!” Why would they do that? Maybe as they live out a life of immorality, they don’t want anyone to evaluate what they do.

Tattoo 2

Tattoo 1

##### Is it “Do not judge" period? No, do show discernment. This will keep us from getting swindled of all our money. We shouldn’t say, “That drunk guy with a bottle in his hand says he wants my money to feed the poor. The Bible says I shouldn’t judge him, so I’ll give him everything!” No, I know better than to give him anything!

Don’t judge period

Discern

##### OPTIONAL: This can get to the point of the ridiculous, as seen in an interview of Univ. of Washington students: <https://www.facebook.com/rick.griffith.9256/posts/10153725720853250>

Woman

### So what does it mean to judge others?

#### We all *should* make judgments, but as the following verses show, we should not make these judgments hypocritically.

#### We should make judgments. However, “Though judgment is sometimes needed, those making the distinctions (kri÷nw, judge, means ‘to distinguish’ and thus ‘to decide’) must first be certain of their own lives” (Barbieri, *BKC*, 2:33).

## Know that God will hold you to the standard you impose on others (7:2).

2
Wig Man

### [OPTIONAL: Does verse 2 tell us *why* we shouldn’t judge others (7:2)?

#### Yes. This is the first of two reasons: verse 2 and verses 3-5.

#### Verse 6 then actually *commands* us to make judgments.]

### What does it mean to be judged like we judge others (7:2)?

Square

#### We all have a standard by which we judge people. What is your standard?

##### Do you tend to see things based on how they’re done in your home country?

##### We also make aesthetic judgments based on what somebody else considers beautiful. (God made us all beautiful, by the way.)

##### We can compare our boss to the best or the worst boss we’ve ever had.

##### And whenever we compare someone to us, we really are only being selective as to what we compare.

###### My experience has been that I typically contrast one of my strengths with someone else’s weakness!

###### For example, I am pretty organized, so it’s easy to judge those who are disorganized—rarely on time, can’t find their emails, don’t have systems in place, forget stuff, etc.

###### Yet, I hardly ever compare myself in my weak areas—like forgetting the hurts of others. Someone else judges me about that because that is that person’s strength!

#### But God will use that same standard in our lives and show us each to be hypocrites! He will say, “Rick, you *think* are organized—but let me judge you in that areas by comparing you to so-and-so who puts you to shame—especially Jesus, who is so organized that he runs the entire universe pretty well!

MPI

(The second way to judge others is to…)

# II. Judge with humility: Judge your own life first (7:3-5).

MP

[Get *your* act together before trying to help others get *their* act together.]

## Don’t pick on weak areas in others when you are even weaker (7:3-4a).

3-4

Name but not story

Here Come the Judge

### What’s the point of all this talk about the log and the speck (7:3-5)?

#### Jesus was full of humor—appropriate humor. I can imagine everyone laughing here to think of the imagery. The idea is, “Get *your* act together before you try to help *others* get their act together!”

Humor

#### If you don’t, then you are a hypocrite.

### Those who cry “tolerance” are the least tolerant people!

## Solve your issue before helping one who struggles even less in this area (7:4b).

Listen & Learn

### If you fret about another’s tiny issue when you struggle with it even more, then you are called a hypocrite.

Hypocrite

### When you are tempted to judge someone else, think again.

#### “Don’t judge a man until you have walked a mile in his moccasins”—Native American saying

#### Would you actually do any better if you had that person’s limitations of family background and the kind of opportunities you have had?

(The third way to judge others is to…)

# III. Judge with wisdom: Discern in whom you should invest your life (7:6).

MP

[Don’t treat everyone equally! Some people aren’t worth your time.]

## Don’t waste valuable resources on those who could care less (7:6a).

6a

### How does wasting holy stuff in verse 6 relate to the preceding verses (7:6)?

Dogs
(7 slides)

### Hey! What’s Jesus got against dogs? I love dogs! See Philippians 3:2 for insight.

### We aren’t to judge others when we haven’t first judged ourselves, but that *doesn’t* mean that we *never* make judgments about other people. We all must judge where to spend our time, judge where to invest our money, judge people’s character whether to trust them with information, and so on.

### This is what Jesus did by speaking in parables (Matt. 13). He hid truth from those who refused to believe.

Parable
(2 slides)

## People who scorn you investing in them can actually harm you (7:6b).

6b

### If you don’t show discernment, your valuable things will be scorned and you will get hurt in the process!

### There is a time when we do have to give up. I had to do this in my first pastorate when I committed to stay no matter what. I learned that the people didn’t have the same attitude towards me!

### I also used to spend time on the website Soda Head to witness to others. After all the disdain the commenters showed for Jesus, I decided it was wasting my time.

Soda Head

Subject

(So how should you judge others?)

# Conclusion

### Judge others with fear, humility and wisdom (Main Idea).

MI

### Think through these three ways that Jesus said to judge:

Humility

#### Fear: Realize that God will judge you (7:1-2).

Fear

#### Humility: First judge your own life (7:3-5).

#### Wisdom: Discern in whom you should invest your life (7:6).

Wisdom

### Exhortation: Which of these three qualities do you need most?

Exhort

#### Judge with Fear: Tell God that you know he will judge you.

#### Judge with Humility: Confess you haven’t first judged your own life.

#### Judge with Wisdom: Ask God who you should *start* or *stop* investing your life in.

Trust at Cross

### Jesus took your judgment upon himself (evangelistic closing).

### Prayer

Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### In the Sermon on the Mount, Jesus up to this point has done two major things:

#### In Matthew 5, Jesus first criticized the Pharisee teaching as merely external and thus missing the real intent of the Law, a law of the heart. Then, starting in chapter 6, he criticizes their teaching.

##### After explaining the blessed life and his fulfillment of the Law (5:1-20), he introduced the next section in the rest of chapter 5 by declaring that we need to be more righteous than the Pharisees to be rewarded by God in the kingdom.

##### They missed it on six issues: murder, adultery, divorce, vows, revenge, and enemies.

#### Beginning in Matthew 6, he tells us that good deeds done only for others will be rewarded only with their admiration.

##### In contrast to the hypocritical teaching of the Pharisees, Jesus gave his own humble teaching that was backed by his life example.

##### In Matthew 6:1–7:6, Jesus addresses six areas of life: giving, prayer, fasting, investing, trust (not worry), and humility (not judging).

##### Each of these areas shows that the religious leaders did their good works only for public show just like 6:1 warns against.

### All of these things support the main teaching of the Sermon that shows what life looks like when Jesus is King of our lives.

# Purpose: Why is this passage in the Bible?

### So the sixth area of Pharisee practice where they messed up was their judging—how they judged others but failed to judge themselves.

### The call to “judge not” is thus a call to the humility needed in order for us to properly see others and properly see ourselves.

# Background: What historical context helps us understand this passage?

### Once again, the Pharisees are prominently in the background even though they aren’t even specifically mentioned in this passage.

### These guys were the religious policemen similar to what we see in Saudi Arabia right now—making sure that others follow the Law when they weren’t actually following it on their own!

# Questions

### What does it mean to judge others (7:1)? How is judging different from discerning?

#### “A final illustration of Pharisaic practices pertains to judging. The Pharisees were then judging Christ and finding Him to be inadequate. He was not offering the kind of kingdom they anticipated or asking for the kind of righteousness they were exhibiting. So they rejected Him. Jesus therefore warned them against hypocritical judging” (Barbieri, “Matthew,” in *BKC*, 2:33).

#### Obviously, we all must show discernment. Why?

##### This will keep us from getting swindled of all our money. We shouldn’t say, “That drunk guy with a bottle in his hand says he wants my money to feed the poor. The Bible says I shouldn’t judge him, so I’ll give him everything!” No, I know better than to give him anything!

##### Some women even tattoo this verse on their bodies, saying, “Judge not!” Why would they do that? I suspect that as they live out a life of immorality, they don’t want anyone to evaluate what they do.

##### This can get to the point of the ridiculous, as seen in an interview of Univ. of Washington students: <https://www.facebook.com/rick.griffith.9256/posts/10153725720853250>

#### So what does it mean to judge others?

##### We all *should* make judgments, but as the following verses show, we should not make these judgments hypocritically.

##### We should make judgments. However, “Though judgment is sometimes needed, those making the distinctions (kri÷nw, judge, means ‘to distinguish’ and thus ‘to decide’) must first be certain of their own lives” (Barbieri, *BKC*, 2:33).

##### Don’t fret about another’s tiny issue when you struggle with it even more (7:3-4).

### Does verse 2 tell us *why* we shouldn’t judge others (7:2)?

#### Yes. This is the first of two reasons: verse 2 and verses 3-5.

#### Verse 6 then actually *commands* us to make judgments.

### What does it mean to be judged like we judge others (7:2)?

#### We all have a standard by which we judge people. What is your standard?

##### Do you tend to see things based on how they’re done in your home country?

##### We also make aesthetic judgments based on what somebody else considers beautiful. (God made us all beautiful, by the way.)

##### We can compare our boss to the best or the worst boss we’ve ever had.

##### And whenever we compare someone to us, we really are only being selective as to what we compare.

###### My experience has been that I typically contrast one of my strengths with someone else’s weakness!

###### For example, I am pretty organized, so it’s easy to judge those who are disorganized—rarely on time, can’t find their emails, don’t have systems in place, forget stuff, etc.

###### Yet, I hardly ever compare myself in my weak areas—like forgetting the hurts of others. Someone else judges me about that because that is that person’s strength!

#### But God will use that same standard in our lives and show us each to be hypocrites! He will say, “Rick, you *think* are organized—but let me judge you in that areas by comparing you to so-and-so who puts you to shame—especially Jesus, who is so organized that he runs the entire universe pretty well!

### What’s the point of all this talk about the log and the speck (7:3-5)?

#### The idea is, “Get *your* act together before you try to help *others* get their act together!”

#### If you don’t, then you are a hypocrite.

### How does wasting holy stuff in verse 6 relate to the preceding verses (7:6)?

#### We aren’t to judge others when we haven’t first judged ourselves, but that *doesn’t* mean that we *never* make judgments about other people. We all must judge where to spend our time, judge where to invest our money, judge people’s character whether to trust them with information, and so on.

#### If you don’t do that, your valuable things will be scorned and you will get hurt in the process!

# Tentative Subject/Complement Statements

Text

# Possible Illustrations

### Text

# Possible Applications

### Text

# Life of Christ Outline of Christ's Authority to Interpret the Law

**§§ 54-56**

# *Exegetical Idea*: In response to the crowds' interest in the righteousness necessary for kingdom entrance, Christ's Sermon on the Mount shows the holiness of God by teaching the characteristics of the kingdom's subjects, His superiority over the Law, and instruction to those entering the kingdom in order to discredit Pharisaic righteousness and to offer Himself as the sole basis for kingdom entrance (Matt 5:1–7:29; Luke 6:17-42).

# *Exegetical Idea*: The traits of those who trust Christ as King in the Sermon on the Mount are holiness and trust in Christ’s authority over the Law and oral tradition (Matt 5:1–7:29; Luke 6:17-42).

# I. The Subjects of the Kingdom § 54: People entering Messiah's kingdom should show holiness instead of mere Pharisaical observances (Matt 5:1-16; Luke 6:17-26).

## The response a holy believer should have to the benefits and persecution related to trusting Christ as King is joy (Matt 5:1-12).

### The setting of the sermon shows Jesus taking the role of a rabbi to teach the disciples the response of those embracing him as king (Matt 5:1-2; Luke 6:17-19).

#### Jesus saw the crowds and sat down on a mountainside (1a).

#### Jesus began teaching his disciples who showed initiative to listen (1b-2).

### The benefits of trusting Christ as King are many (Matt 5:3-11; Luke 6:20-26).

#### *Depending on God* leads to a **rich experience of life** (5:3).

#### *Admitting our needs* leads to **receiving God’s comfort** (5:4).

#### *Humility* now brings **honor in the millennial kingdom** (5:5).

#### *Holiness* gives a **deep satisfaction** in life (5:6).

#### *Showing mercy* to others leads to **receiving mercy from God** (5:7).

#### A *pure lifestyle* results in **seeing God in our lives** today (5:8).

#### *Making peace* with others enables us to **be God’s channel** (5:9).

#### *Persecution for Christ* gives us a **rich experience of life** (5:10-11).

### The response a believer should have towards persecution is joy over his heavenly reward and identification with persecuted OT prophets (5:12).

## The way believers should bless others is to direct them to God (Matt 5:13-16).

### The way believers should bless others is by helping them hunger for God (5:13).

#### Christians function like salt to create hunger for God in others (5:13a).

#### Christians who don’t create a hunger for God in others are useless (5:13b).

### The way believers should bless others is by helping them praise God by the good works they do (5:14-16).

#### Christians are lights to show people to God (5:14a).

#### A city on a hill and a lamp help others see the way to go (5:14b-15).

#### Be “light” through good deeds to help others praise God (5:16).

# II. The Relation of the King to the Law § 55: Christ rejects the Pharisaic views of the law that the disciples might know the proper type of righteousness necessary to enter the kingdom (Matt 5:17–7:6; Luke 6:27-42).

## The way believers will be rewarded is by obeying and teaching the true spirit of Old Testament until all it says about Jesus comes true (5:17-20).

### The time the OT will disappear is when all it prophesies about Jesus comes true (5:17-18).

#### Jesus came to fulfill the OT rather than abolish it (5:17).

#### The OT won’t disappear until every prophecy about Christ is fulfilled in the eternal state (5:18).

### The way believers will be rewarded is by obeying and teaching the true spirit of Old Testament (5:19-20).

#### Our level of millennial rewards depends on practicing and teaching the true spirit of Old Testament (5:19).

#### We won’t even enter the millennium apart from internal holiness in Christ rather than external piety of the Pharisees (5:20).

## Christ rejected the Pharisaic righteousness as unable to bring one into the kingdom to teach that the second table of the law demanding proper conduct towards others should also be followed (Matt 5:21-48).

### **Murder**: One surpassing Pharisaic righteousness will not only preserve life but will avoid the anger, hatred and poor relationships that eventually lead to murder (Matt 5:21-26).

### **Adultery**: One surpassing Pharisaic righteousness will not only be faithful to his spouse but will shun the lust that causes adultery (Matt 5:27-30).

### **Divorce**: One surpassing Pharisaic righteousness will not only never divorce his wife without legal documentation but will never divorce his wife at all lest this cause her and her future husband to both commit adultery when she remarries (Matt 5:31-32).

### **Oaths**: One surpassing Pharisaic righteousness will not only take oaths when affirming something which could be taken in more than one way but will have trustworthy speech at all times so oath-taking becomes unnecessary (Matt 5:33-37).

### **Retaliation**: One surpassing Pharisaic righteousness will not demand his right for retaliation but give up such rights as a characteristic of righteousness and godliness (Matt 5:38-42).

### **Love**: One surpassing Pharisaic righteousness will not only love his neighbor who will repay favors but will love his enemy as well who will never repay favors (Matt 5:43-48; Luke 6:27-30, 32-36).

## Christ rejected six Pharisaic practices of the law that misconstrued its real intent to instruct why Pharisaic righteousness is not able to bring one into the kingdom since their hypocritical practices were directed man-ward for a reputation of piety rather than God-ward in true righteousness (Matt 6:1–7:6; Luke 6:37-42).

### **Almsgiving**: Public almsgiving of the Pharisees is repudiated for being performed to demonstrate piety rather than to demonstrate the love of God by meeting a need (Matt 6:1-4).

### **Prayer**: Public prayer of the Pharisees for human approval is repudiated for being performed to demonstrate piety and private prayer is encouraged which includes worship, supplication for God's work and personal needs, confession, prayer for protection and a forgiving spirit (Matt 6:5-15).

### **Fasting**: Public fasting of the Pharisees is repudiated for being performed to demonstrate piety rather than done privately before God to receive reward only from Him (Matt 6:16-18).

### **Eternal Investments**: Hoarding wealth as a sign of God's approval by the Pharisees is repudiated for being only temporary and making eternal investments is encouraged since they last into eternity and cannot be lost (Matt 6:19-24).

### **Worry**: Lack of faith by the Pharisees shown in trusting accumulated money is repudiated by an encouragement to replace worry about food and clothing with trust in God's daily provisions as one seeks the kingdom's arrival (Matt 6:25-34).

### **Judging**: Setting oneself up as judges and as the standard of judgment of the Pharisees is repudiated for being performed by claiming knowledge of the motive behind the action whereas God's righteousness demanded that one not judge until his own life has been purified (Matt 7:1-6; Luke 6:37-42).

# III. Instruction to Those Who Would Enter the Kingdom § 56: Christ knew that, in spite of the Pharisees' rejection, some would receive His teaching and would want to know how to enter the kingdom so He instructs those who desire to enter the kingdom in some pertinent areas (Matt 7:7-29).

## **Persistent prayer** will be answered because of God's nature as a Father makes sure His children's needs are met, not because of the endless repetitions of the Pharisees (Matt 7:7-12; Luke 6:31, 43-45).

## **The invitation to receive Christ** and enter the kingdom is given by declaring that He alone is the true, narrow way of access, not the false, broad way of the Pharisees that ultimately ended in exclusion from the kingdom and destruction (Matt 7:13-14).

## **False prophets** like the Pharisees have unrighteous lifestyles and will be judged because, while outwardly they fulfilled the requirements of the law, inwardly they lacked the relationship with the King that was the requisite for entrance into the kingdom (Matt 7:15-23).

## **Another invitation** to reject Pharisaism and accept Christ is given in a contrast between one who accepts the King's word and trusts His person and one who rejects His words and person, thus revealing that the destiny of those who hear Christ's words would be determined by their response to His message (Matt 7:24–8:1; Luke 6:46-49).

**How to Judge Others**

***Matthew 7:1-6***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The way to judge others is with fear, humility and wisdom (Matt 7:1-6; cf. Luke 6:37-42).

# I. Fear: The way to judge others is to realize that God will judge you (7:1-2).

## Don’t pick on weak areas in others when you are even weaker (7:1).

## Know that God will hold you to the standard you impose on others (7:2).

# II. Humility: The way to judge others is to first judge your own life (7:3-5).

## Don’t pick on weak areas in others when you are even weaker (7:3-4a).

## Solve your issue before helping another who struggles even less in this area (7:4b).

# III. Wisdom: The way to judge others is discern whom to invest your life (7:6).

## Don’t waste valuable resources on those who could care less (7:6a).

## People who scorn you investing in them can really harm you (7:6b).

**Purpose or Desired Listener Response (Step 4)**

The listeners will judge others properly.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: People today claim we shouldn’t judge others.

### Need: But isn’t that making a judgment?

### Subject: So how should you judge others? What is the way God says to judge people—*if* we should do so!

### Background: The Pharisees excelled at judging people.

### Preview: But how should *we* judge people? Today we’ll see three qualities noted by Jesus when we judge people.

### Objection: But, for some of you, your judgment says that we are *not* *supposed to judge at all*, so how can I be talking today about *how to judge!* Well, hold on and listen to what Jesus says.

### Text: Matthew 7:1-6 gives three ways to judge others.

# I. Judge with fear: Realize that God will judge you (7:1-2).

## Don’t pick on weak areas in others when you are even weaker (7:1).

## Know that God will hold you to the standard you impose on others (7:2).

# II. Judge with humility: Judge your own life first (7:3-5).

## Don’t pick on weak areas in others when you are even weaker (7:3-4a).

## Solve your issue before helping one who struggles even less in this area (7:4b).

# III. Judge with wisdom: Discern in whom you should invest your life (7:6).

## Don’t waste valuable resources on those who could care less (7:6a).

## People who scorn you investing in them can actually harm you (7:6b).

(So how should you judge others?)

# Conclusion

### Judge others with fear, humility and wisdom (Main Idea).

### Main Points

#### Fear: Realize that God will judge you (7:1-2).

#### Humility: First judge your own life (7:3-5).

#### Wisdom: Discern in whom you should invest your life (7:6).

### Exhortation: Which of these three qualities do you need most?

#### Fear: Tell God that you know he will judge you.

#### Humility: Confess you haven’t first judged your own life.

#### Wisdom: Ask God who you should *start* or *stop* investing your life in.

### Prayer

****

**Rick Griffith**

8 May 2016

Message 16 of 20

**How to Judge Others**

***Matthew 7:1-6***

# Introduction

### People today claim we shouldn’t judge others.

### But isn’t that making a judgment?

### So \_\_\_\_\_\_\_\_\_\_ should you judge others?

# I. Judge with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: Realize that God will judge you (7:1-2).

## Don’t pick on weak areas in others when you are even weaker (7:1).

## Know that God will hold you to the standard you impose on others (7:2).

# II. Judge with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: Judge your own life first (7:3-5).

## Don’t pick on weak areas in others when you are even weaker (7:3-4a).

## Solve your issue before helping one who struggles even less in this area (7:4b).

# III. Judge with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: Discern in whom you should invest your life (7:6).

## Don’t waste valuable resources on those who could care less (7:6a).

## People who scorn you investing in them can actually harm you (7:6b).

(So how should you judge others?)

# Conclusion

### Judge others with \_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_ (Main Idea).

### Which of these three qualities do you need most?

#### Fear: Tell God that you know he will judge you.

#### Humility: Confess you haven’t first judged your own life.

#### Wisdom: Ask God who you should *start* or *stop* investing your life in.

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